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BOOK NOTICES.

OUTLINES OF LECTURES ON THE HISTORY OF PHILOSOPHY. By John J. Elmen-dorf, S. T. D., University Professor of Philosophy and English Literature in Racine College. New York: G. P. Putnam's Sons. 1876.

This is unquestionably one of the best manuals to place in the hands of the student, as a syllabus of the course in Philosophy, for review and recitation. It is expected by the author that it will accompany the lectures of the living teacher, and not be used as "a substitute for the living guide who elucidates the student's confused thought, and makes him to grow in mind as he traces the development of human thought." The words of Plato (*Phædr.*, p. 276) are quoted: "Nobler, far, is the serious pursuit of the dialectician who finds a congenial soul, and then with knowledge ingrafts and sows words which are not unfruitful, but have in them seeds which may bear fruit in other natures, nurtured in other ways — making seed everlasting, and the possessors happy to the utmost extent of human happiness." "Text-books," our author holds, "will not do this." "Only the living teacher can direct every lecture towards practical ends; books will not answer the purpose." "These outlines are intended, first, to save the delay caused by much writing in the lecture-room; secondly, to aid a free use, by lecturer and scholar, of original sources; and, thirdly, to provide help in review and recitation. If interleaved, the manual may prove still more serviceable."

The book contains seventeen chapters, the first of which is devoted to terms and definitions, subjects, origin and progress, and systems; the second, to an outline of the East Indian philosophy; the third to the sixth, inclusive, to the Greek philosophy; the seventh, eighth, and ninth, respectively, to the rise of Christian philosophy, Scholasticism, and the philosophy of the Renaissance; the tenth, to Bacon, Hobbes, and Locke, and the development of English empiricism; the eleventh, to the development of rationalism, Descartes, Spinoza, and Leib-nitz; the twelfth, to Hume and Skepticism, and Mysticism in the seventeenth and eighteenth centuries; the thirteenth, to Condillac and the French Sensualistic School of the eighteenth century; the fourteenth, to the Scotch philosophy; the fifteenth, to Kant, Fichte, Schelling, Hegel, and their opponents; the sixteenth, to English and French empiricism in the nineteenth century; the concluding chapter, to English, American, and French psychologic spiritualism in the nineteenth century. Ernst Kuhn's "*Memorial und Repititorium zur Geschichte der Philosophie*" is the only work of the kind which we regard as of equal or superior merit.

THE ULTIMATE GENERALIZATION. An Effort in the Philosophy of Science. New York: Charles P. Somerby. 1876.

An attempt to present the doctrine of Evolution somewhat after the style of Herbert Spencer, in a concise, systematic form. "Herbert Spencer has given us

the perception of *likeness* and *unlikeness* as the oneness of all *mental processes*; the *rhythmic cycle of action and reaction* as the *constitution* of all movement; *force*, or the *persistence of force*, as the one *cause* existing in all causes; and *evolution* and *dissolution* as the summing-up of all phenomena in one common movement, tendency, end, or purpose. These are all genuine inductions" (p. 7). "But none of them are ultimate" (p. 12). "Mr. Spencer has accordingly, as I have shown, got down to the unknowable without any induction that is strictly universal" (p. 14). "If, leaving the ground of Science, we look for what has been done by Philosophy, we find that in the system of Hegel there was reached—not, of course, by induction—the conception of a unity in the nature and the mode of all existence, and all movement or evolution, which, regarded simply as a conception—the pure ideal of the law—is apparently the same as that of an all-inclusive generalization. The germ of this was in Fichte's logical process of 'thesis, antithesis, synthesis'; it was imperfectly developed by Schelling, and afterwards modified and completely formulated by Hegel, becoming his celebrated 'Logic.' A similar idea arrived at by an analysis of number, and accompanied, along with other additions, by a full development of the doctrine of Universal Analogy—naturally favored by the conception, but not before so completely elaborated—has been promulgated as the Integralism and Universology of Mr. Stephen Pearl Andrews" (p. 15). "Oppositeness" (p. 18), or "Correlation" (p. 51), is suggested as the "Ultimate Generalization," and the evidence adduced "is the fact that it answers all the tests by which the other great generalizations were at the outset of this discussion shown to be defective" (p. 51). The opposites, Nothing and Something (p. 47), are correlated, the former as the "*continent*" [containing?] or "Space and Time, unconditioned, absolute, and infinite, unqualified (except negatively) and unquantified, considered as two, but really as one;" the latter is the "*content*" [contained?] or Noumena and Phenomena, conditioned, relative, and finite, qualified and quantified." This "*content*" as the noumena is "self-existent, immutable, and permanent being; dual substance; matter and motion as they are in themselves, or in their simplest conceivable state."

The book ends with the following note: "It will doubtless occur to some that more attention should have been given to the subject of Intelligence. The inability to conceive of intelligence as arising out of matter, when the nature of the two seems so entirely different, will be, as it has always been, an obstacle to the acceptance of any view not in accordance with the spiritualist or idealist philosophies. In regard to this, biological science shows that intelligence actually has grown up by the slowest and most gradual steps of evolution. And notwithstanding the nature of it has been pronounced inconceivable by the whole scientific world, and called one of the mysteries of the Absolute—all of which are past finding out—the author will further say that he has a glimpse of an entirely conceivable, rational, and simple theory of the nature of intelligence as belonging to matter, of consciousness, of the thinking process, of the mental organism, and of the *Ego* or conscious personality."

IMAGINARY CONVERSATIONS. By Walter Savage Landor. First Series: Classical Dialogues, Greek and Roman. Third Series: Dialogues of Literary Men. Boston: Roberts Brothers. 1876.

The English edition of Landor's writings comprises, under every head, the completed work, with the author's last revision. Omission is made only of such poetical writings as he had deliberately rejected. It begins with the Dialogues of the

Greeks and Romans, and continues with Shakespeare's *Examination for Deer-stealing*, the *Conversations of Sovereigns and Statesmen*, the *Five Dialogues of Boccaccio and Petrarcha*, the first and second series of *Conversations of Literary Men*, the *Dialogues of Famous Women*, and the *Letters of Pericles and Aspasia*. The final volumes contain the *Imaginary Scenes and Conversations in verse*—including his tragedies and minor dramatic pieces—and the minor pieces in verse and prose.

Every reader of these neat volumes will feel grateful to Messrs. Roberts Brothers for reprinting in so attractive a style the charming pages of Landor.

L'ESTHÉTIQUE DE HEGEL: TRADUCTION FRANÇAISE. Deuxième Édition. Par CH. BÉNARD. 2 vols. in 8. Paris: Librairie Germer-Baillière. 1875.

M. Bénard deserves the gratitude of all non-German students of art for putting in so accessible and manageable a form this completest and most exhaustive of all works on the Philosophy of Art thus far published. The special student of Hegel will indeed miss much of the purely speculative portion of the original, and will perhaps be disposed to think that the translator has not in every instance presented the precise meaning of the author. But the latter point must, of course, remain a question of interpretation—M. Bénard believing in the *Aesthetics* because it does *not* agree with the author's system, and the special student of Hegel believing in it because it *does!* Indeed, we are tempted to suggest that if M. Bénard will take the trouble to carefully review the system, he will find that at least the system agrees with the *Aesthetics*! On the other hand, in point of the omissions made, we can but commend the judgment which prompted them. It is true that, without special preparation, most persons would find the strictly speculative portions quite impenetrable; while, in the form here presented, the work is quite comprehensible and will be read with intense enjoyment by the really earnest student, to whom it will be a constant revelation. It is, therefore, with all heartiness that we commend M. Bénard's translation to the reader, for whose further information, instead of attempting to compress an outline of so vast a work within the limits of a book-notice, we will refer to the translator's extended and admirable essay on the *Aesthetics* published in parts extending through the first three volumes of this JOURNAL.

W. M. B.

SITTENLEHRE FUER SCHULE UND HAUS. NACH DR. WILHELM FRICKE'S SITTENLEHRE FUER KONFESSIÖNSELOSE SCHÜLKEN. Herausgegeben von Der Deutschen Freien Gemeinde. B. G. Stephan, 403 N. Sixth Street, Philadelphia, Pa.

It is impossible to criticise from a universal point of view any system of applied ethics. To criticise from that same standpoint a system of applied ethics, narrowed down to the spheres of the school-room and the family, is, therefore, altogether out of the question; and we must leave this work, so far as the attainment of the object sought for is concerned, to the judgment of the individual reader. The selections, we may say, however, are made with good taste, though we cannot understand, exactly, why even a *Freie Gemeinde* should show such an apparent aversion to the introduction of Christian subjects in its readers. Why not leave Confucius, Buddha, Mahammed, Socrates, Plato, etc., also, out of our readers, and thus leave children absolutely free of preconceived, or rather prelearned, opinions; that is, in absolute ignorance?

A. E. K.